खड़े हुए बातें कर रहे हैं, कि किधर को चोरी करने हम चलें; उन में से एक कहने लगा, अच्छी साअ़त में चलो, तो कुछ माल हाथ लगे, और बुरी साअ़त चलने से दुख पाकर ख़ाली हाथ फिर आवेंगे * इस तरह से सब बातें उन की राजा ने सुनी और उन्होंने भी राजा को देखा, उन में से एक बोला कि तू कौन है? राजा ने कहा, जो तुम हो सो मैं हूं. यह सुन कर उन्होंने राजा को भी अपने साथ लगा लिया, और चोरी को चले. आगे जा एक जगह पहुंच कर एक से एक पूछने लगा, कि अपना२ गुन कहो, तब एक उन में से बोला, कि मैं ऐसा मुहूर्त्त हे जानता हूं कि जिस में यात्रा करने से कभी ख़ाली फिर न आवें. दूसरा बोला, कि मैं सब जानवरों की बोलियां समझता हूं. तीसरा बोला कि मैं जिस मंदिर में जाऊं मुझे कोई न देखे, और मैं अपना काम कर आऊं. चौथा बोला मेरे पास एक ऐसी चीज़ है, कि कोई बहुतेरा मुझे मारे मैं न मरूं * उन चारों ने ये बातें कह राजा से पूछा, कि तू क्या विद्या जानता है? वह कह, तब राजा बोला, कि मैं यह विद्या जानता हूं, कि जहां धन गड़ा हो तहां मैं बता दूं. उन चारों ने राजा से कहा, कि चल तू आगे हम तेरे पीछे हैं, जहां दौलत गड़ी हुई हो, हमें बता दे. इस तरह बातें कर आगे२ राजा पीछे२ चोर चले हुए, राजमहल के पीछे बाग़चे में आये, और जिस जगह दौलत राजा की गड़ी थी सो उन चोरों को राजा ने बतादी, उन्होंने वहां खोदा एक तहख़ाने का दरवाज़ा निकला, उसे तोड़ कर अंदर जादेखें तो कड़ोड़ों का जवाहिर और अश्रफ़ियां, रुपये भरे हुए

हैं. सब ले पोटें बांध, सिर पर धर, ले चले, इतने में एक गीदड़ बोला, उन में जो जानवरों की भाषा जानता था सुन कर वह समझा. औरों से कहा कि भाई यह गीदड़ बोलता है, इस धन लेने में कुछ कुशल नहीं. उन में से एक बोला कि अपना शुगुन तू रहने दे. पाई हुई लक्ष्मी तो हम नहीं छोड़ते, छोड़ें तो हमारे धर्म में बट्टा आवे. उन में से दूसरा बोल उठा, कि भाई धन, रतन तो पाया पर एक वस्त्र नहीं मिले, इस से कहीं चल कर और जगह चोरी कीजिये, और वहां से वस्त्र लीजिये, तो फिर चोरी का नाम भी न लीजिये * फिर उन में से एक बोला, राजा का धोबी यहां रहता है, उस के घर में चल कर सेंध दें तो तरह ब तरह के कपड़े मिलेंगे. यह मनसूबः कर धोबी के पिछवाड़े तो वे गठरियां रख दीं, और जाकर उस के घर में सेंध दी. इस में उस का गधा देख कर रेंका, और धोबी जागा, ख़फ़ा हो गधे को ख़ूब सा पीटकर कहने लगा, कि यह कमबख़्त मेरे पीछे पड़ा है, दिन भर घाट पर मैं मिहनत करूं, सोते में यह सतावे * इतना कह धोबी फिर जाकर सो रहा, गधा चोरों को देख फिर बोला, आख़िर धोबी ने उस गधे को चार पांच मर्तबः मार हारकर रस्सी खोल छोड़ दिया, और आप आन के सो रहा, चोर तो चोरी करने लगे, और राजा ने अपने जी में बिचारा, कि वह तो अपना धन था जो चाहा सो किया, और अब इन के साथ रहकर अधर्म का भागी कौन होगा? यह समझ कर राजा अपने महल में चला आया, और चोर वे पोटें बांध अपने घर को गये, सबेरा होते ही, शोर हुआ, कि राजा के

भंडार में चोरी हुई. कोतवाल आया, और देख भाल जगह२ हरकारे जासूस भेज दिये, घाट, बाट सब बंद किये * आखिर को तलाश कर चारों चोरों को बांध कर हरकारे कोतवाल के पास ले आये. कोतवाल ने ले जाकर राजा के सोंहीं खड़े किये, राजा का मुंह देख२ वे जो अपने जी में बिचार करने लगे, कि राजा ही की सूरत का पांचवां चोर हमारे साथ था, और जब धोबी के यहां हम चोरी को गये, तो वह जाता रहा. यह बड़ा अचंभा है, कि अपना हिस्सः भी वह न ले गया. ये अपने जी में बिचारते थे. राजा ने मुसकुरा कर कहा तुम मुंह देख२ मेरा क्या अपने जी में सोचते हो? खैर तुम्हारी इसी में है कि वह माल जहां रक्खा है, तहां से ला दो * चोर बोले महाराज! बड़े अचंभे में हम हैं. एक चोर रात को हमारे साथ चोरी करने में शरीक था, जब तक चोरी की तब तक तो साथ था, और अपना भाग लेने के वक़् भाग गया. राजा ने कहा अच्छा उस चोर को भी बता दो. तब उन में से एक चोर बोला महाराज! जो चाहे तो हमें मार डालो, चाहो तो छोड़ दो, पर आप के रूबरू हम सच कहते हैं, कि इस वक़् तुम राजा हो, और रात को हमारे साथ थे क्योंकि हमने बहुतों के साथ चोरियां की हैं, पर ऐसा किसी को नहीं देखा, जो अपना बांट छोड़ दे, इस लिये हम धर्म से कहते हैं हमारे साथ आप ही थे. यह सुन राजा हंसकर बोला, तुम अपने जी में मत डरो, हम ने तुम्हारी जान बख्शी की, पर एक बात हम तुम से कहते हैं, सो तुम्हें करनी पड़ेगी, तुम अब चोरी करने से हाथ उठाओ, बल्कि और

जो दौलत तुम्हें चाहिये, मेरे ख़ज़ाने से ले जाओ, यह सुन कर चोरों ने राजा की बात क़बूल की, राजा ने उन्हें और भी मुंह मांगी दौलत दी और बिदा किया. वे धन ले२ अपने२ घर को गये * इतनी बात कह पुतली बोली कि सुन राजा भोज! न तू ऐसा साहस करेगा, न इस सिंहासन के जोग होगा. इस से जाकर अपना राज कर और यह ख़ियाल छोड़ दे." राजा चुप होकर वहां से उठ अपने मकान में दाख़िल हुआ. वह साअत और वह दिन भी यों टल गया. वहां से अपने मंदिर में जा रात को तो सोच में काटा. दूसरे दिन सुबह के होते ही सिंहासन के पास आकर खड़ा हुआ. अपने मन में बिचार करने लगा, कि मैं इस सिंहासन पर बैठने न पाया, और बिना स्वार्थ जनम गंवाया. सब देस२ यह ख़बर होचुकी, कि राजा भोज राजा बीरबिक्रमाजीत के सिंहासन पर बैठने लगा सो बैठना मेरा न हुआ. यह बात सुन कर सब लोग हंसेंगे, और गंधर्व गालियां देंगे, और मेरे कुल को कलंक लगा * यह अपने जी में सोच कर, राजा नीची गर्दन किये सिंहासन के पास खड़ा हुआ, फिर अपने जी में बिचारता था, कि एक मा वह थी कि जिस का बिक्रम जैसा पुत्र हो, और एक मैं हूं, कि कुल को दाग़ लगाया, और जो मनसूबः किया सो बन न आया * ऐसी२ बातें राजा मन में बिचार२ चिंता करता था, और कुछ जी में ग़ैरत आती थी, और कुछ क्रोधित होता था, कि इस में झुंझला कर जल्दी कर चाहे कि सिंहासन पर बैठे, इतने में *

## * कौसिल्या इकतीसवीं पुतली *

बोली, "सुन राजा भोज! तू बड़ा मूर्ख है, जो कहा नहीं मानता, और साहस को तू सहज कर जानता है, कंचन की बराबरी पीतल नहीं कर सकता, और हीरे के बराबर शीशः नहीं होता, और चंदन के गुन को नीम नहीं पाता, इस से तू हज़ार अपने जी में मनसूबः किया कर लेकिन राजा बीरविक्रमाजीत के बराबर तू नहीं हो सकता, और उस के सिंहासन पर बैठते ज़ए तुझे शर्म नहीं आती? इतनी बात उस पुतली की सुन राजा अपने जी में बज़त सा लजाया, राज और जीतब अपना धिक्कार कर माना, फिर इतनी बात पुतली ने कही," कि सुन राजा! मैं एक दिन की बात राजा बीरविक्रमाजीत की तेरे आगे कहती ह़ं, कि जब राजा के मरने के दिन नज़दीक आये, तब राजा को मश्रलूम ज़आ, और मश्रलूम करके बाईं नगर में गंगा तीर पर एक मंदिर बनवाया, जब वह मंदिर बन चुका, तब आप भी वहीं जा रहा * तमाम मुल्कों में ख़बर की, कि जो कोई दान लिया चाहे, सो बाईं नगर में आकर ले, और जितने बिराह्मन, पंडित, भाट, भिखारी आये तिन्होंने मुंह मांगे दान पाये * यह ख़बर देवताओं को भी पज़ंची. इस में बज़त से देवता रूप बदल२ दान लेने का बहानः कर राजा का सत देखने आये, और आ२ कर जो२ जिस के जी में आया सो२ मांगा, और राजा ने भी सोई दिया * जब दान ले चुके तब राजा के सोंहीं खड़े हो असीस् दे, कहने लगे, कि धन्य है

राजा बिक्रम तेरे तईं और धन्य है तेरे माता पिता को! कि तू ने ऐसा शाका बांधा कि तीनों लोक में तेरी निशानी रहेगी. सत युग में जैसा सत्यवादी राजा हरिचंद, और चेता में जैसा दानी राजा बलि ज़आ, और द्वापर में जैसा राजा युधिष्ठिर ज़आ, तैसा कलि युग में बिक्रमाजीत तू है, जैसे चारों युग में तुम धर्मात्मा राजा ज़ए, तैसे न ज़ए हैं, न होंगे. इस तरह राजा से कह देवता बिदा ज़ए* इतनी कह पुतली बोली कि सुन राजा भोज! देवता तो सब बिदा हो आये, और राजा जाकर महल के झरोखे में बैठा. इतने में एक राजा को किसी ऋषिने श्राप दिया था, सो वह सोने का हिरन बनकर राजा बीरबिक्रमाजीत के सोंहीं आया. राजा ने देखतेही उस के मारने को कमान, और तीर उठाया, चाहे कि राजा बान मारे, इस में वह हिरन बोला कि मैं अगले जन्म का बिराह्मन ज़ं, मारे भूख के दिन रात फिरता ज़ं, एक सिद्ध से मैं ने अपनी मुक्ति मांगी थी, उसने मुझे हिरन किया, फिर मैं ने उस सिद्ध से कहा कि महाराज! तुम ने मुझे हिरन तो बनाया, पर मेरी गति आगे किस तरह होगी? तब उस ने मुझ से कहा कलियुग में राजा बीरबिक्रमाजीत बड़ा दाता होगा, उस का जब तू जाकर दर्शन करेगा, तब तेरी मुक्ति होगी, इस लिये मैं तेरे दर्शन को आया ज़ं. राजा ने उस की बात सुनकर हंस दिया, और उस हिरन ने उसी समैं अपना शरीर त्याग किया. राजा ने उस हिरन को जलाकर गंगा में बहा दिया, और बज़त सा उस के नाम यज्ञ किया* इतना कह पुतली बोली सुन राजा भोज! तू उस के बराबर क्योंकर हो सकता है?

और तू अपने जी से यह बात दूर कर सिंहासन को ले कर अभी तुर्त गड़वा दे जहां से लाया है तहां पहुंचा दे" * इतनी बात सुन राजा भोज, अपने जी में सोचने लगा, और जवाब कुछ बन न आया, और निपट निरास हो, अपने मंदिर में आया. वह दिन इस तरह गुज़र गया अपने मकान में आ, रात उसी चिंता में बिताई, सबेरे हुए मन में बैराग्य लिये जा सिंहासन के पास खड़ा हुआ तब *

## * भानमती बत्तीसवीं पुतली *

बोली, "राजा! एक मेरी बिनती सुन, और अंत कथा मैं तुझ से बुझा कर कहती हूं, तू अपना मन लगा कर सुन, कि जब अंत समा राजा बिक्रमाजीत का आया, तब आप बिमान पर बैठ, इंद्र लोक को गया, और अंबावती नगरी में शोर हुआ. तीनों लोक में हंगामः मचा कि राजा बीरबिक्रमाजीत का काल हुआ, उस वक़ आगिया, कोयला, दोनों बीर भी साथ राजाही के लोप होगये, न वह स्वामी रहा, न वे दास रहे, संसार में से धर्म की धजा उखड़ गई, सब रऐयत राजा के राज की रोने लगी, बिराह्मन, भाट, भिखारी, रांड, दुखी, सब धाय मार२ रो२ कहने लगे, कि हमारा आदर करने वाला और मान रखने हारा, आज जग से उठ गया, रानियां राजा के साथ सती हुईं, और जितने दास दासी थे सो सब अनाथ होगये, और जितने लोग, नौकर, चाकर, सिपाही, शागिर्द पेशः थे सब रोते थे, और कहते थे, कि हाय! हम में से कोई काम

न आया * इस तरह की महा खलबल राजा के राज भर में होरही थी तब मंत्री ने राज कुंवर जैतपाल को राज तिलक किया, और तमाम मुल्कों में उस के नाम का ढंढोरा फिरा दिया. जब जैतपाल राजा हुआ, तो वह एक दिन इस सिंहासन पर बैठा, इतने में मूर्छा आई, और मूर्छा आते ही, वह बेसुध हुआ. एक सपना देखा, उस सपने में राजा बीरबिक्रमाजीत ने उसे मनअ़ किया, कि इस सिंहासन पर मत बैठ, जो मेरा सा साहस और दान करे, तो इस सिंहासन पर बैठना * इस में राजा जैतपाल की आंख खुल गई, और साव-धान हो, सिंहासन से नीचे उतर बैठा. मंत्री को बुला अपने ख़ाब का अहवाल सब कहा, तब प्रधान ने कहा, महाराज! अब इस आसन पर बैठना तो उचित नहीं, और एक बात मैं आप से कहूं हूं; सो आप कीजे, कि आज रात को पवित्र हो भूमि में बिछौना बिछवा, और राजा का ध्यान करके कहिये, कि महाराज! जो२ मुझे आज्ञा हो, उसी मुवाफ़िक़ मैं करूं. यह कामना करके रात सोइये, इस में जैसा जवाब कामना का मिले तैसा कीजे * जो दीवान ने कहा था सोई राजा ने किया, और जब राजा सोया, तब स्वपन में जैतपाल को राजा बीरबिक्रमाजीत ने कहा, कि उज्जैन नगरी और धारा नगरी, छोड़ कर अंबावती नगरी में तुम जाकर अपना राज करो, और इस सिंहासन को यहीं पृथिवी को सौंप दो सबेरा होतेही, राजा जैतपाल उठा, उठते ही, मज़दूरों को बुला, सिंहासन को वहीं गड़वा दिया; और आप अंबावती नगरी में आ राज करने लगा. धारा नगरी, और उज्जैन नगरी, उजड़२

अंबावती नगरी बसने लगी" * यह पुतली की बात सुन, राजा भोज पछताय२ निरास हो सिर धुनकर उठा, और दीवान को बुला कर कहा, जहाँ से यह सिंहासन निकलकर आया था, वहीं गड़वा दो. यह मंत्री को आज्ञा दी आप अपने जीसे राज काज छोड़ बैठा, मंत्री राज करने लगा, और आप उदास हो एक तीर्थ में तपस्या करने गया, और यह खबर सब राजाओं को पहुंची, कि राजा भोज ने राज त्याग कर बैराग लिया * सच है कि जो जिस जोग न हो, और उस काम को करे तो उस का कुछ फल नहीं पाता, बल्कि काम अपना बिगाड़े, और जग में हंसी होती है. उन राजाओं की तो वह रीति थी, और अब के राजाओं की यह चाल है, कि प्रजा से डंड लेते हैं, साध लोगों को दुख देते हैं, और असाध लोगों को पालते हैं, थोड़े से राज में इतरा जाते हैं, और रईयत से बे खबर रहते हैं, सच बात को सुनी अनसुनी करते हैं, झूठ बात पर दिल लगाते हैं, लेकिन इस वक़ में भी बअज़े साहिब ऐसे हैं कि अदल ओ इनसाफ़ से उन के आलम परवरिश पाता है, और हर एक अपने मतलब को पहुंचता है *

इति सिंहासन बत्तीसी समाप्तः

# NOTES.

# NOTES.

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NOTE 1, PAGE 1.

बधाए plural of बधावा. It is customary among Indians, especially Hindus, on the birth of a son and heir, or on any other great occasion, to carry trays of presents suitable to their rank, accompanied by music, dancing, and such other manifestations of rejoicing as their means allow.

NOTE 2, PAGE 1.

चौपड़ का बाजार Chaupar literally means a game played with long dice on a cloth. Here it means a bazaar entered by four roads, each opposite the other, as Regent Circus is.

NOTE 3, PAGE 1.

सादः कार *lit.* "A plain worker." Here it means a goldsmith, who makes articles which are afterwards ornamented by superior workmen.

NOTE 4, PAGE 2.

तंबोली बीड़े बांधरहे *lit.* "Betel-leaf sellers were tying up बीड़ा" in a small packet made of a betel-leaf, inside which are areca-nuts, spices, and chanām. All Hindus, from the Rajah to the Ryot, from the King to the Fakir, amuse themselves with chewing betel leaves, a practice which in India is decidedly conducive to health. When a person calls upon anybody he is presented by the latter with this बीड़ा and Ḥuḳḳa (a pipe).

NOTE 5, PAGE 3.

जो बात२ में मोती पिरोता *lit.* "In every word strung pearls;" that is to say, he was very eloquent.

NOTE 6, PAGE 3.

**राजा इंद्र**. The name of a king in Hindu mythology, who rules in heaven. He is immortal, passes his time in dancing and music, and has celestial dancers at his command.

NOTE 7, PAGE 3.

**मोहन का औतार**. The avatar or incarnation of Cupid, *i.e.* very fascinating and charming.

NOTE 8, PAGE 4.

**मचान**. Is a kind of platform from twenty to thirty feet high, erected on four pillars in a corn field. A man sleeps in it during the night to guard the farm from thieves, and during the day he drives off birds and cattle by shouting and slinging stones.

NOTE 9, PAGE 4.

**कान पकड़ कर, उठाया और बिठाया** *lit.* "Made him seize his own ears, and made him get up and sit down." If a boy at an Indian village school is naughty, the master punishes him by making him seize his own ears, and continue to get up and sit down for a certain number of times.

NOTE 10, PAGE 6.

**सात पांच करके** *lit.* "At sevens and fives;" that is to say, in great anxiety and perturbation.

NOTE 11, PAGE 8.

**गनेश को मनाता हुआ**. Ganesh, the god of wisdom, represented with an elephant's head, and attended by a rat. The Hindus never undertake any new thing until they propitiate Ganesh. So the Rajah Bhoj was invoking him.

NOTE 12, PAGE 9.

**पद्मनी**. A beautiful woman, one pertaining to the highest of the four classes into which women are divided according to their external beauty.

NOTE 18, PAGE 11.

कल्प वृच The tree of plenty in Indra's heaven, which is believed to grant everything one asks for.

NOTE 14, PAGE 12.

अखाड़ा. Commonly a place for wrestling, but here, Indra's court.

NOTE 15, PAGE 13.

आसन *lit.* "A seat," which religious mendicants generally carry with them; some a deer skin, others a leopard or tiger skin, on which they usually sit. The hide of a black male antelope is a favorite "asun." Some of the gods are fabled to use the lotus flower for this purpose.

NOTE 16, PAGE 14.

और एक छुरी पढ़ कर. "Having recited certain incantations, he blew over the knife, and kept it in his hand." By blowing over the knife it is supposed to become endowed with peculiar properties, as invisibility, etc.

NOTE 17, PAGE 14.

उस के लहू का माथे पर टीका दिया "Of his blood he made a mark on his forehead." It is customary among Hindu warriors, when they slay an enemy in a combat, to take his blood and make a small mark on their forehead as a sign of triumph.

NOTE 18, PAGE 14.

सती. It was a most barbarous and monstrous custom in India for women to burn themselves with their deceased husbands. Mothers of families used to be taken from the midst of their children, and, by a most diabolical complication of force and fraud, were made to consign themselves to the flames. This, like many other barbarous customs, originated in the foolish enthusiasm of feeble minds. In a text in the Vedas, conjugal affection and fidelity are thus inculcated: "The woman, in short, who dies with her husband shall enjoy life eternal with him in heaven." On this authority the truculent Brahmins base the inhuman custom of Suttee.

Happily for India, Lord William Bentinck, of immortal memory,

on the 4th of December, 1829, passed that memorable Act by which this extremely cruel and murderous rite was put an end to. In order to give some idea of this superstition, I copy the following from the despatch of the late Major G. Broadfoot, agent to the Governor-General, on the North-west frontier, to the Secretary to the Government of India, published by Her Majesty's command, on the 26th February, 1846. "On the 22nd September, 1845, the body of Sirdar Jawahir Singh,* was carried first to the fort, and then to the burning place, where amidst a great concourse of people, four of the Sirdar's wives were burned with it. The crowd was so great on the way from the fort that they broke the order of the procession; and two companies of the sepoys on duty with it, during the confusion, plundered the Sirdar's wives of all the jewels and ornaments with which they were decked for the occasion, and which were intended for distribution among Brahmins and others at the pile. Suttees are sacred and receive worship; and their curses dreaded. Deewan Deenu Nāth, the Ranee, the Maharajah, and others prostrated themselves before them and obtained their blessing."—(See "History of the Sikhs," by J. D. Cunningham, p. 285).

It is sincerely to be hoped that the barbarous practice of the Bengalees of exposing the sick to die on the river's side will also be interdicted. The worst feature in this evil custom is that these cruel people even choke their sick with mud, when they think them past hopes of recovery.

NOTE 19, PAGE 16.

चारों तरफ़. Four directions, *i.e.*, North, East, South, West.

NOTE 20, PAGE 16.

उदै अस्त. "From sunrise to sunset, from east to west."

NOTE 21, PAGE 17.

उसे आधी गद्दी पर बिठाया. "He made him sit upon half the pad." It is customary for Indian princes and gentlemen to sit upon the gaddi or masnad. The former is Hindī, the latter Arabic. It is a large cushion, made of costly velvet and brocade, with a large pillow behind to lean against. The chief of the assembly sits upon the

* Brother of Ranee Jindan, wife of Runjeet Singh, and mother of Maharajah Duleep Singh.—See the "History of the Sikhs," by J. D. Cunningham, page 280.

masnad, and his subordinates below, in two rows. The attitude of a subordinate will be best understood by supposing him first to kneel before his chief and then to sit back on his heels. If an equal calls, the chief makes him take half of his own seat; if a person a little below him in rank comes, he sits on his right hand, touching the border of the pad. Hence it is customary for a person to take off his shoes when he calls upon his superior or equal, as otherwise the carpet which they use as chairs and sofas would be polluted. Europeans who are totally ignorant of the manners and customs of the natives of Asiatic countries erroneously think that this custom is equal to that of Europeans taking off the hat when calling upon anybody; but the object is merely to prevent the carpet from being dirtied.

NOTE 22, PAGE 18.

राजा उसे से उठ कर मिला. "The king rose and embraced him." It is equal to shaking hands.

NOTE 23, PAGE 19.

पान तिलक दे कर उस पर बिठाया. "Having offered him Pan (the betel leaf), and making a mark over his forehead, he caused him to be seated." It is customary, to offer Pan to a visitor upon every occasion. The "Tilk" mark on the forehead is mostly confined to high caste Hindus or religious mendicants. It is chiefly of sandal, or white or red chalk; but when a prince ascends the masnad or gaddi of royalty, his superior, or the family priest, puts the mark with his right finger. In this case it is composed of sandal only, and afterwards unbroken rice is sprinkled over it. It is to remain all day, and, in case it should be rubbed off, the mark must be renewed. The tilk also signifies the tribe and caste of the wearer by its size and colour.

NOTE 24, PAGE 21.

अजीत माल "Invincible garland." This is a string of beads, worn by the Rajput Rajahs, and Brahmins.

NOTE 25, PAGE 22.

कंथा पहन भसम लगा. Having put on the necklace worn by the jogies, and smeared his body with the ashes of cow-dung.

NOTE 26, PAGE 40.

**गंधर्व ब्याह**. Is a marriage, when the usual formalities are dispensed with, and parties by mutual consent become man and wife; but these marriages seem often to have resulted more from the will of the man than the consent of the female.

NOTE 27, PAGE 44.

**कोयल**. The Indian cuckoo, a bird quite familiar to every traveller in India.

NOTE 28, PAGE 45.

**यज्ञ दान**. The sacrifice of a horse, or rather of horses **अश्वमेध** (ashwa-medh), is one performed only by powerful kings, involving vast expense, and is supposed to be of the highest efficiency, far exceeding all common sacrifices. In this gorgeous ceremony it is necessary that every office, however mean, should be performed by royal hands. It is an ancient remark, that this sacrifice, whether consummated or not, has ever been followed by a train of misfortunes. Dushuratha, the king of Uyodhya, who succeeded in performing it, was soon after deprived of his son Rama, who was obliged to retire into the forest, and there lost his wife. Yoodistheer, who aspired to this proud pre-eminence, was constrained to resign his kingdom and to wander as an exile through India for many years, and Jeychundra, the last Hindoo sovereign who attempted the sacrifice, was soon after deprived of his life and kingdom.

NOTE 29, PAGE 52.

**तूंबा**. A dry sweet gourd is made hollow, in which the religious mendicants carry water, and also various edible articles, such as flour, etc. The gourd is also much used by country people to fill their pitchers with water from small springs which they dig on the banks of the shallow rivers. In them clear water collects, which is used for drinking purposes. Bitter gourds are also much used for swimming belts. When joined by a net they safely carry a man across any formidable river.

NOTE 30, PAGE 53.

**हमारी ओर और दृष्ट से मत देखो**. "Do not look at me with any other eye," *i.e.*, Do not look towards me with an evil design. It is a common saying, he looked at him with a good or an evil eye.

NOTE 31, PAGE 55.

चंचल! A term of endearment used to a girl, such as, Wench! Lassie! Damsel!

NOTE 32, PAGE 55.

यह धर्मविरुद्ध, और लोक विरुद्ध है. Contrary to law, and opposed to the national usages.

NOTE 33, PAGE 57.

चिरंजीव हो! "May you live a long time." When a Hindu salutes the Brāhman, placing his hands palm to palm and touching his head, the Brāhman in return blesses him. With the exception of the Brāhman no other class dare bless, using at the same time this expression.

NOTE 34, PAGE 57.

कि बिना प्रनाम आशीर्बाद तुम ने दिया, जब लग पांव न लगे कोई, तो वुह आसीस श्राप सम होई. बिना प्रनाम "Without Pranām." A salutation only to a Brāhman. In reply he blesses by saying, "Ashirbād," आशीर्बाद, and the blessed answers पांव लगूं, Paon lagun, "I kiss your feet;" then the Brāhman offers him Asīs आसीस blessing, or return of compliment from a Brāhman. The meaning is that no Brāhman should bless one, without the other party says, "My reverence to you," as without such salutation that blessing would be equal to a curse.

NOTE 35, PAGE 58.

टेसू फूला. The "Tesu" tree had blossomed. It is a tree peculiar to India (Butea frondosa), and in Sanskrit it is called पलास. It produces a beautiful red flower, which gives a crimson dye. During the tumultuous festival of the Hoolī, the Hindus sprinkle each other with a decoction of it as a sort of merry-making. This tree is never found elsewhere but in the jungle.

NOTE 36, PAGE 59.

कोयल कूक रही थी. "The cuckoo was trilling its notes." A bird of the genus Cuculus, whose name is supposed to be called from its note. The note is a call to love, and continued only during the amorous season. It is said that the cuckoo lays its eggs in a nest formed by another bird, by which they are hatched.

NOTE 37, PAGE 61.

**बैताल.** A kind of goblin, which is said to enter into, and for a while, re-animate dead bodies.

NOTE 38, PAGE 86.

**लोग महल में उसे परद: करके लेगये** "The people having covered her, took her inside the Seraglio." Amongst the Eastern nations, when a female of rank calls upon her friends, it is customary either for two slave girls, or for two eunuchs, to hold a table, or bed sheet before her, from the conveyance to the door, so that no one may see her face or ascertain her stature. Having reached the door, the female who has been thus shielded from view, passes at once into the Zenanah (or women's apartments).

NOTE 39, PAGE 86

**चौका दिलवा** "Caused a square ground to be made." When the Hindus dress their victuals, they prepare a square surface by washing it with chalk and cow dung. No one must enter within the space thus marked out; and if any one were to do so, the food would be considered contaminated and unfit to be eaten. Even if a fowl or dog enter such a place, the effect is the same. Many Europeans, through ignorance of native customs and feelings, enter the sacred cooking places of the Hindus to light their cigars, thus causing great annoyance, and compelling the Hindu to throw away his half-prepared food, and to repeat the process of cooking from beginning to end. On this account, no European should pass the places where the Hindus prepare their meals.

NOTE 40, PAGE 87.

**द्विघड़िया.** It is customary amongst the Hindus, when they enter upon anything new, or commence any ceremony, to consult an astrologer in order to discover an auspicious hour for the performance of the act. Hence the Rajah asks for two such hours.

NOTE 41, PAGE 89.

**टीका ले.** A mark or marks made with coloured earths or unguents upon the forehead and between the eye-brows, either as an ornament or as a sectarial distinction. It is customary amongst

Hindus, when the proposal of marriage has been accepted by the parents of the bride or bridegroom, to send a nuptial gift, and the Brahmin makes a mark on the latter's forehead with sandal. टीका भेजना. To send the gifts on contracting a marriage by the relatives of the bride to the bridegroom. टीका लेना To accept such gift.—See "The Domestic Life, Character, and Customs of the Natives of India," by James Kerr, M.A., p. 202.

Note 42, Page 95.

अष्टांग प्रनाम. अष्ट eight, अङ्ग member, प्रनामं obeisance. Prostration in salutation or adoration, so as to touch the ground with the eight principal parts of man, viz., the hands, knees, feet, thigh, breast, eyes, head, and nose.

Note 43, Page 97.

बिला ओगे "Will waste time." Infinitive बिलाना, "to waste," "to lose."

Note 44, Page 98.

गर्ब बास. "The abode of pride." The Hindu Shāstras say, arrogance is akin to conceit; the difference consisting in this, that conceit is the supposition, as regards ourselves, of a quality we do not really possess, while arrogance is the enforcing of such a claim upon others, even where no such supposition is entertained. But virtue and religion are the only cure for this. Wherefore should mortal man be arrogant, who hath but a short time to live, and whose life is full of misery.

Note 45, Page 100.

The understanding is the ruler of the body, and the will is under, its subjection; if perchance the will inclines to indulge in any propensity, the understanding forbids it carrying it into effect. The mind governs the organs of action (viz., the hands, the feet, the voice; those of perception, the eyes, the ears, the nose, the tongue). If the will could, it would enforce their action, but the understanding does not permit it to do so. When understanding predominates it strikes out the functions of the will. The five senses (viz., the sight, hearing, smelling, taste, feeling), are also cut off by the sword of the understanding. When the will of man is separated from the organs of the body, then he is fearless of the anxieties of the world, and his devotion is brought to perfection.

NOTE 46, PAGE 104.

मेरा हृदय जो है कंवल है, और मधुकर बीरबिक्रमाजीत था "My heart is a lotus, and Bir Bikarmajit was its bee." When the bee gets inside the lotus flower, the latter closes over it and the bee then sucks its juice.

NOTE 47, PAGE 104.

ऊर्द्ध रेखा "Superior mark." A peculiar line on the sole of the right foot, said to be indicative of being raised to sovereign power.

NOTE 48, PAGE 108.

सरद पूनों को. Name of the six lunar months, during which Hindus give feasts.

NOTE 49, PAGE 116.

दांतन भी न चीरता था *lit.* "He did not split the tooth-brush." It is customary with Indians to cut off a young tender sliver of the Ním tree, the bitter juice of which is used in many disorders. Shaping the sliver with a knife, and then chewing it, a soft fibre is produced which answers the purpose of cleansing the teeth, and being afterwards split, is used as a tongue-scraper and then thrown away. Hindoos are forbidden to break their fast unless their teeth be thus previously cleansed. Experience proves that the use of this tooth-brush is a sure preventive of the tooth-ache.

NOTE 50, PAGE 116

मुंह मांगा. That which is demanded.

NOTE 51, PAGE 118

चातक की तृषा स्वात की बूंद से बुझती है. A kind of fabulous cuckoo which is believed never to drink any other water but the rain of Arcturus, that is the rain which falls while the constellation Arcturus is above the horizon. No other water can quench its thirst.

NOTE 52, PAGE 118

सब रिकाब में हाजिर थे "They were all present with the stirrup," *i.e.* they accompanied him. It is customary to say, when any one accompanies his superior, that he is following his stirrup.

NOTE 53, PAGE 119.

दरवाज़े पर जा, बैद! हकीम! कर पुकारा. "Having gone to the door called out, 'Physician! Doctor!'" As the doors of houses in India are not closed during the day, but remain open, so, when any one calls upon a person belonging to the poorer class, he stands outside the door, and announces himself, as described in the text.

NOTE 54, PAGE 124.

जैसे घड़ी भरती और डूब जाती है. In India, a kind of water-clock is used to mark the hours. This clock consists of a brass bowl with a small hole in the bottom, which is placed in a pan of water. The water, entering through the hole, gradually fills the bowl, and at the expiration of one hour, the bowl, being then quite full, sinks to the bottom of the pan. The person who attends to the gharī, *i.e.*, the water-clock, takes the brass bowl out of the water and strikes either a large gong or a drum, and thereby announces the hour to the inhabitants of the town.

NOTE 55, PAGL 128

भेंट दी. "Offered a present like نذر." In India, *Bhent* aow is commonly understood to be the act of an Asāmī (plaintiff or defendant), who privately waits upon the Ámalas (native subordinate officials) such as Sar-rishtā-dār, Nazir, etc., and after salām puts down in his presence one or more rupees. The Amalas are generally half-educated, and seldom men of good family, whose occupation is service. Receiving but poor pay from Government they double and treble it by *Bhent*.

NOTE 56, PAGE 130.

दंड Pilgrim's staff. कमंडल An earthen or wooden water-pot used by ascetics. The Hindu mendicants of a religious order, and pilgrims, carry along with them a peculiar staff and pot, which articles were there scattered about

NOTE 57, PAGE 133

दसहर: Is the name of a festival. Whosoever bathes in the Ganges, or in any sacred stream on that day is purified from ten sorts of sins. For this purpose, therefore, immense crowds of Hindu

men, women, and children congregate on that day on the banks of the Ganges, or on those of any other holy river which may be in the vicinity of the town. At the same time a great fair is held on its banks, where may be seen flower-girls offering for sale to the passers-by fragrant garlands, wreaths, and nosegays, while hundreds of beggars and cripples, seated upon white cloths spread upon the ground, implore the pity of the charitable, accompanying their solicitations with the singing of plaintive ditties. Almost everybody, even the poorest, throw a few cowries (shells used as coin), coppers, or handfuls of corn to these beggars. The numerous groups,—some praying and others begging, and hundreds of men, women, and children plunging into the stream,—present to the spectator a most animated and picturesque scene. Wealthy women repair thither either in carriages or palanquins, attended by their maid servants. As soon as these ladies have washed away their sins, they are closely surrounded by their attendants, who, with the utmost regard to modesty, doff their wet bathing dresses, replacing them with dry ones, after which, in order to avoid observation, the parties instantly step into their conveyances and return home.

NOTE 58, PAGE 141

हरिचंद is the name of a Rajah of whose generosity the most fabulous and extraordinary accounts are current among the natives.

NOTE 59, PAGE 142

मन के लड्डू खाने से Laḍḍū. "A sweetmeat ball made of gram-flour and sugar, and fried in ghī." Here it means the building of castles in the air, or indulging in vain hopes.

NOTE 60, PAGE 144.

ऊर्ध्वबाहु. "Uplifting the arm by way of penance." Hindu devotees raise one of their arms aloft and keep it in that position for a certain number of years, until, in fact, the period fixed by the vow is fulfilled; the result being that the hand becomes dried up and rigid, and the nails grow into claws and penetrate the flesh, so that when the penance is over, the limb can only be restored to its natural position by means of long-continued frictions with oil and unguents. Crowds of devotees who have so lifted up one of their arms, are frequently to be met with in Indian cities, towns, and

villages. So severe a penance as this self-inflicted one, would appear to most people beyond the power of human endurance, but I have found, after strict enquiry, that these penances are actually performed.

NOTE 61, PAGE 144.

**पंचाग्नि.** This is a penance which consists in the devotee kindling five fires, arranged in the form of a pentagon, in the midst of which he sits performing his vow in the open air all the year round.

NOTE 62, PAGE 146.

**मन बच कर्म कर्** *lit.* "Act by restraining your evil propensity." Hindu philosophers compare an uncontrollable temper to an unjust administrator, who, if the sovereign were to give him the reins, would seize the property of his master's subjects and reduce them to penury and want instead of applying the sums so unjustly obtained to public purposes, such as enriching the royal treasury, paying the troops, etc.

In like manner, he who is unable to control his evil propensities, or to curb his sensual appetites, by a vigorous effort of the will, expends upon pernicious gratifications those rich juices and invigorating fluids destined by nature to support and renovate all the members and faculties of the human body.

NOTE 63, PAGE 150.

**शिवरात्रि.** "A night on which fasting, vigil, and other religious observances are held in honour of Shiwu." The night appointed is the fourteenth of the dark half of every month, but more especially the fourteenth of the month Maghu; and the ground of the appointment is a legend in everybody's mouth, of a hunter obtaining Mokshu from Shiwu, because he, from a Bilwu-tree, up which he had climbed to observe a deer he was pursuing, shook down, through the whole night, leaves upon a lingum lying hidden underneath, and thus, though unintentionally and ignorantly, propitiated and won the heart of the god Shiwu.

NOTE 64, PAGE 152.

**श्राद्ध.** A funeral ceremony observed at various fixed periods, consisting of offerings with water and fire to the gods and manes,

and gifts and food to the relations present and assisting Brahmins. It is especially performed for a parent recently deceased, or for three paternal ancestors, or for all ancestors collectively; and it is supposed to be necessary to secure the ascent and residence of the souls of the deceased in a world appropriated to the manes. There are many variations of the mode of performing this ceremony, and many particular purposes or objects are specified.—See A.R., vol. vii. p. 245 *et seq.*, and Wilson's S. Dict., 2*a*, S. confiding, believing.

# THE SINGHASAN BUTTEESEE.

# THE SINGHASAN BUTTEESEE.

There was in the city of Oojjain, a Rajah named Bhoj, who was powerful, very rich, illustrious, and virtuous. As many people as dwelt in his kingdom were in the enjoyment of comfort. Under this king's rule the peasantry were happy. No one was allowed to injure another. Justice was so administered by the king, that the lion and the she-goat drank water together at the same fount (or ghāt), all being protected by him. From the time God sent him upon the face of this earth, He made him the protector of the helpless. The full moon, seeing his beauty, was dazzled by the sight. All excellent qualities were concentrated in him. He was wise, accomplished, and learned. His goodness was famous throughout the world. His city was so populous that hardly a place of a span's breadth could be found unoccupied. Within that multitudinous city there were rejoicings and congratulations from house to house. Excellent houses after the newest fashion were built. There was the square bazaar through the midst of which flowed a canal, while on the sides of the road, were shops occupied by money-changers, mercers, merchants, handicraftsmen, goldsmiths, blacksmiths, plain workers, braziers, embroiderers, lace-makers, gilders, polishers, and mirror makers, each of them industriously occupied in his business.

In the jewellers' bazaar the trays were filled with gems, pearls, corals, emeralds, rubies, and other precious stones, such as sapphires,

topazes, diamonds, and gomedak* and the lahsaniya† stones, etc. The jewellers busied themselves in examining their precious wares, and the whole bazaar was full of purchasers. In opposite shops, the fruiterers, having filled large and small baskets with foreign pomegranates, apples, quinces, pears, and grapes, arranged them tastefully, and having made a pile of dates, pistachio nuts, almonds, raisins, and sultanas, were occupied in selling them. The flower sellers were making garlands; the betel-leaf sellers were making up small bundles of betel leaves; the shops of perfumers were diffusing the odoriferous fragrance of scented oil, attar of roses, essences impregnated with flowers, and of the Argajā‡ perfume.

The betel-nut sellers sold in their shops bundles of roasted coffee and coriander seeds; and after having arranged canisters of inebriating preparations for sale, were employed in chopping up betel nuts. Pedlars having displayed articles of various colours were bargaining with the purchasers.

The market was built in the form of a square. The Mena bazaar (or fancy fair) being held there, the afternoon market was generally crowded. Furniture of all kinds, new and old, was being bought and sold, there being a great demand for everything that was offered for sale. On all sides cups were jingling. Dancing was going on in one place, while there was music, acting, and story-telling in another. Sweethearts were walking about, their lovers following them, and so things went on through the day and night. Large and small gardens were laid out for promenading, and in them trees bowed down with their weight of fruit, while flowers bloomed on their beds. In tanks

* Gomedak, a kind of gem or precious stone from the Himalya Mountains.—S.

† Lahsaniya, name of a precious stone.—H.

‡ Argajā, name of a perfume of a yellowish colour and compounded of several ingredients.—H.

the lotus-flower expanded; in baolies* the water was sparkling. Each well had its wheel and water buckets at work. Passages were built leading to the watering-places. The Rajah had eighty-four private seraglios, with lofty doors of elegant design, the enclosing walls of which were built in four directions. Excellent houses were built,—chambers, halls, summer-houses, balconies, and houses of four and five stories, pleasure palaces, with thatched upper rooms, and bungalows, were all in preparation. Venetian blinds and curtains were suspended over each door. Carpets, with white cloth over them, and coverlets and tapestry were spread in every place; large cushions and pillows were arranged. In royal halls, large and small, chairs studded with gold and silver were placed in different positions. Upon shelves, bottles of musk willow and rosewater were placed. Canopies of gold cloth and brocade were drawn up. Awnings were fixed at different places in their respective stations. Flower beds were made in the court-yard. The square rivulets were full of water, the waves of which were playing. Fountains were filled with musk willow and water; jets playing, water falling from cascades, and streams flowing in all four directions. The cypress and small trees were planted in avenues and walks, all in good order and in double rows. Flowers of a thousand colours bloomed in flower gardens. In each palace there was a queen, who, with pleasure and happiness, was carrying the Rajah's heart in her hands.† Dancing and music occupied the day and night. The Rajah himself was so eloquent that in every speech he seemed to string pearls.

Gentlemen distinguished in nine branches of learning, like nine precious stones, were present at his court. King Indra, on behold-

* A large well into which people descend to get water.

† "Carrying the Rajah's heart," etc. By this is meant that they were enabled at once to ascertain the Rajah's wishes and to act accordingly.

ing this assembly, was inflamed with the fire of envy, and his court, struck with regret, wrung their hands. Men and women became infatuated at his appearance, and whoever saw him but once went out of his mind. Whosoever heard a description of his beauty became impatient. He was in the full intoxication of the wine of youth. He was an Avatar (incarnation of enchantment). While yet quite young he was wise and statesmanlike. For his walks and perambulations on the borders of the city, miles of flower beds were made by the gardeners, and flowers of every colour were exhibited in parallel rows. Cucumbers were sown by a certain market gardener, and when the creepers spread throughout the field they presented a sight of most refreshing greenness. The deep yellow flowers added to their beauty. When the field blossomed the husbandman fixed a place for watching.* He saw in the middle of the field a square plot of unoccupied ground on which nothing whatever had grown. The market gardener, in order to preserve it, fixed palisades round it, and having erected a structure in the shape of a platform over it, he mounted it, and as soon as he took a view in the four † directions he began to say, "Is there anybody who at this very time will apprehend Bhoj in his castle, bring him prisoner, and inflict punishment upon him?" One of the king's servants, immediately on hearing this speech, seized him by the leg, threw him down, and, slapping him on the face, made his mouth swell. He also forced him to seize his own ears, and caused him also to get up and sit down.‡

The intoxication of pride, as much as had ascended in him, all descended (he was sobered down from his pride). Being truly peni-

* In order to preserve his property from thieves and birds.

† *i.e.* North, south, east, and west.

‡ See note 9.

tent, he fell at their feet and began to say, "What crime have I committed that I should have been subjected to such assault and battery?" The passers by, who had assembled there, said, "You have given utterance to such a word, that if the king were to hear it he would instantly have you blown from a cannon." As soon as he heard this he began to cringe, and what little sense or understanding he had soon vanished away. Through fear of losing life his breath remained upon his lips. At length, by beseeching and entreating, he was liberated.

That faithful servant of the king proceeded to his own home, but whenever he (the market gardener) ascended the platform, unless he gave utterance to such foolish talk, he would not descend.

One day the king had sent four messengers upon some business matters in a certain direction. They were returning at night through that place while he (the market gardener), being mounted on the platform, was chattering to this effect: "Summon our Divan and officials to build an excellent palace and fort at this spot, and let them store all warlike materials in it, that I may fight with Rajah Bhoj, and slay him, who is reigning over my kingdom of seven generations."

Immediately on hearing this the four messengers were astounded. One said with indignation, "Kill him outright." The second, having chastised him, and tied his hands upon his back, said, "Let us take him to the presence of the Rajah, and let him deal with him as he deems proper." The third said, "He has drunk wine, he is intoxicated; whatever comes in his mouth he is babbling." The fourth said, "We will deal with him another time; let him go now, we shall be delayed." Having thus talked together, they proceeded to the presence of the king. First they made their obeisances, and represented the matter on which they were deputed. The Rajah having

heard them, asked, "Do the people in our dominion dwell in comfort, and, seated in their own homes, what say they respecting us?"

Then they, having related the account of all, mentioned the story of the road, which they had heard, and added, "the platform possesses a wonder-creating effect, that when he (the market gardener) mounts it, an arrogance lays hold of him, and when he descends therefrom, a kind of inebriation proceeds from him."

The Rajah said, "Take me thither, and show me what sort of a place it is." Then the Rajah joyfully rose, in company with the messengers, went to the spot, and there concealing himself, quietly sat down. In the meantime what do you think he hears? As soon as he (the gardener) put his foot upon that platform, he began to say, "Let my people proceed forthwith, seize Rajah Bhoj from out his fort, put him to death, and recover my kingdom from him quickly, by doing which they will obtain both fame and future reward."

Immediately on hearing this the Rajah was struck with terror, and he returned home with the messengers. At night, through fear, he could not sleep, being at sevens and fives. Somehow or other, however, he passed the night. As soon as morning broke, having taken a bath, he held the levée, summoned the Pundits (learned men) and astrologers, and related all the story of the preceding night. The astrologers, having consulted and calculated the hour, day, and moment, said, "Rajah! in our calculation there is some indication of wealth." The learned men said, "In this place there is an immense treasure."

Immediately on hearing this the Rajah ordered that "all the diggers of the city,—one hundred thousand in number,—should go there, and dig all the ground at that spot."

In accordance with this command, they proceeded to the spot. After that the Rajah sent all his aides-de-camp, and he himself, having

mounted, went there. When the diggers dug from four directions, and removed the earth, a foot came in sight. Then the Rajah ordered, "Now dig carefully, that it may not be broken." Then, digging on, four feet of a throne became visible. The Rajah said, "Now take it out." A hundred thousand labourers tried to raise it up, exerting their full strength, but it was not shaken from the place in the least. Then one Pundit from amongst them represented thus, "Oh mighty king! this throne has been built either by gods or demons; it will neither move nor rise from this place. It requires a sacrifice to be offered; please therefore to command it."

Then the Rajah immediately offered up ten million buffaloes and goats. From four directions musical instruments began to play, and cheers of rejoicing commenced. Then, the local deity having accepted the sacrifice, no sooner was hand laid upon it, than the throne came up. Having been dusted and cleansed, it was set up on a clean spot. The Rajah on seeing the throne was very much delighted. When it was freed from earth, dirt, and dust, washed and wiped, it began so to shine that no one's eyes could rest upon it. Whosoever saw that throne, studded with jewels, beheld the spectacle of God's glory.

It had been so constructed by artificers that the like had never been seen nor heard of before. Eight statues were carved on each of its four sides, each of them holding a lotus flower in its hand. If angels or saints were to see it they would be struck with amazement.

The Rajah, having called together all the artificers, and commanded that the money required to be spent should be drawn from the treasury, ordered all the jewels that were worn away to be quickly replaced, and everything to be repaired. The Rajah then went into his palace.

The throne began to be got ready, and in the course of five months

it was completely finished. The statues were so well repaired and again set up, that one would think they were at that very moment about to speak or walk. In short, from head to foot, they were full of beauty; their eyes like the gazelle's, their waists were as slender as the leopard's, the motion of their feet like the gait of the swan. Whosoever beheld their countenances imprinted them on the pupils of their eyes.

Having seen the throne, the Pundits began to give the Rajah a true account of it. "O Rajah, listen! life and death are in the power of God, but it is desirable for a man to enjoy all the pleasures of existence during his lifetime."

Hearing this the Rajah was much pleased, and began to say, "Perhaps God has made these statues with his own hand, or the dancing girls are from the court of Indra." Having said thus, he ordered the Pundits "to calculate the auspicious hour and lucky moment, that he might then ascend the throne."

Immediately on hearing this, the Pundits, having consulted (the stars), fixed upon a day in the month of Kātik (Oct.-Nov.), as well as the propitious moment, which was favourable in all respects, said, "Seat yourself at that hour." The Rajah then prepared to ascend. To as many princes as were in his kingdom, as well as to Pundits and relatives distant and far off, he sent invitations calling them (to his court). Then, having performed his ablutions, he put on rich habiliments. The Pundits began to recite the Vedas, and to chant the cherub's song; the bards began to narrate his (the Rajah's) fame, and to play on various kinds of musical instruments. In every palace merriment, dancing, and joyous songs resounded. As many people as came were feasted. He (the Rajah) granted villages in the shape of income to the Brahmins; to the hungry he gave food and money; to the naked apparel, goods, and furniture; and to

the ryots (peasantry) presents. Throughout the whole city he distributed charitable gifts and alms; to the army, robes of honour and promotion; and to companions, favours and largesses. In fine, as many persons as had assembled at that banquet, were cheering and rejoicing, and glorifying God. In the midst was placed the throne. The Rajah, joyously propitiating Ganesha,* approached the throne stood up, and advancing his right foot, was about to place it thereon, when the statues burst into an uncontrollable fit of laughter. All beheld this. The Rajah was confused in his mind, and, starting back, was much abashed, and somewhat frightened and perplexed to know how these lifeless images became animated. With indignation and fury he withdrew his foot, and thus addressed the statues: "Declare to me what you saw, and wherefore did you laugh? Am I not mighty, or a Prince, or generous, or am I a coward amongst the warrior tribe, or effeminate, or cruel, or are no other Rajahs my tributaries; am not I a Pundit, or do I not possess a Padmani† queen, or do I not know the art of government, or did I sit in any assembly below my rank? In what quality am I deficient? Doubt has fallen on my mind. Explain this to me."

Hearing these words of the Rajah, the first among the Statues, whose name was Rattan Manjari, spoke thus:

"Rajah! pay attention and hearken to my words; I am about to relate to you the following tale: you are a patron of learning, and appreciator of merit; whatever words you utter are all true. The blaze of the fire of your glory is greater even than that of the sun; but do not be so proud,—listen to the ancient legend. There is no end of this world. God has created in it, jewels of various kinds and colours; at every step is a heap of wealth, and at every coss (two miles) a stream of the waters of immortality; but you are unfor-

* See note 11. † See note 12.

tunate. You cannot have an idea of it. What is passing in your mind? Like yourself some millions are scattered throughout this world. Even with so little cause, you have forgotten yourself. The lowest menial of the Rajah to whom this throne belonged, was like yourself."

Hearing this the Rajah became enraged, and began to say, "This throne I will this very moment break to pieces."

In the meantime the family priest, named Burruch, said to the Rajah, "Rajah! this is far from justice, hear attentively the words of the Statue, and whatever you intend to do, do afterwards."

The Rajah said, "Proceed with this account."

Then the Statue said, "What am I to tell you? The hearing of only so much as has been narrated, has reduced you to ashes, so that when you have heard the whole account of that Rajah, you will be still further ashamed of yourself. Weep for your future days. You will also be contemptible in the estimation of the people. Instead of thus causing me to speak, it would be better to prevent my speaking. We were already dead, the throne already broken on the very day we were separated from Rajah Bikarmajit. What have we now to fear?"

In the meantime the Dīwān of the Rajah began to say to the Statue, "Why do you not give an account of your Rajah? Lay aside anger; now speak, why do you keep that secret hidden?"

Then the Statue said, "The Rajah who established the era was most powerful, and ruled over the city of Ambāwātī. He enjoyed great dignity, he was the worshipper of the gods, and the giver of alms to the whole world. I am proceeding with his history, listen attentively, oh Rajah! Shāmswyambar was the king of that city (Ambāwātī), by caste a Brahmin, but he became a great king. Then he was proclaimed by the name of Gandharbsain. In his palace were queens

of four castes, a Brahmanī,* Cshatriyas, Veisyas, and Sudras. Of these the Brahmanī queen was very beautiful and delicate; she gave birth to a son, who became very learned, and the name of Bramanīt was given to him. Oh Rajah! there was no one so learned as he, in the world. Whatever sciences there were he had learnt so much of them, that he could even tell what death was. The Cshatriya gave birth to three sons, who made choice of the religion of Cshatriya. The name of the first was Sankh, of the second, Bikram, and of the third, Bhartarī. Each excelled the other in bravery. The people of the world called them Kalap-vriksha.† To the son who was born from Veisyanī, the name of Chandar was given; he was very generous and merciful. The son who was born from the Sūdrānī was, by name, Dhanwantar, and amongst physicians he was eminent.

"The Rajah had six sons, each excelling the other. In short, in the family of Amer Singh, all were good. He that was born of the Bramīnī was the divan of the Rajah, but happening to commit some crime, the Rajah, in consequence, took away his office. The youth then quitted the place where he held office and came to Dhārāpore. Oh king! all these were your ancestors: and they gave him a respectful reception. The Rajah of that place was your forefather. After a certain space of time, he treacherously assassinated the Rajah, and having seized upon the kingdom of that place, came to the city of Oojjain, and on his arrival there, died.

"Sankh, the eldest son of the Rajah, and who was from the womb of Cshatrīnī, took possession of the kingdom of that place, and began to reign.

"Events proceeded thus. One day the Pundits approached the Rajah Sankh and said, 'Thine enemy is just born in the world.'

* See Elphinstone's History of India, chap. i. p. 13, and Arthur J. Patterson's Essay on Caste.

† See Note 13.

"Hearing this, he (the Rajah) was astounded. The Brahmins began to say, 'We all have read in the Shăstras (Hindu scriptures), from which we have derived the very account that we have narrated to you, but there is another subject of which we dare not speak.' The Rajah said, 'Well, since you told me the other matter, tell me this as well.'

"Then they said, 'This is our opinion, that, having killed Sankh, Bikram will reign.' Hearing this speech the Rajah began to say, 'These Pundits are mad, they are destitute of all sense whatever, therefore, they speak in this manner.' The Rajah treated this as a matter not worth mentioning or speaking of, and remained silent.

"The Pundits were ashamed that he should consider any Shastra to be false, and that he should look on themselves as maniacs. After the lapse of some days, the Pundits, while seated in their houses, were studying astrology, when one of their number said, 'It appears to me that the king Bikram has arrived somewhere in this neighbourhood;' the second of them said, 'He is in a certain jungle of this place;' and a third declared 'In that jungle there is a tank also; there he has encamped.' Then one of those Brahmins rose, and proceeded to the jungle, and having arrived there, what do you think he saw? —that upon one tank, the Rajah Bikram was performing his worship: he had made a Mahădeva of clay, and was worshipping and bowing to it.

"Seeing this the Pundit withdrew his footsteps, and, in company with the other Pundits approaching the Rajah, addressed him thus: 'You thought our Shastra false, and we have seen thus, that in a certain jungle, Bikramajīt has already arrived.'

"The Rajah Sankh, hearing this, remained quiet for that day. The next morning he arose, and as soon as he reached that forest, having concealed himself, began to watch what he (Bikram) was doing. Bikramajīt arose, and having performed his ablutions, resumed his

seat. In that manner he began to worship Mahādeva. This Rajah having also come forth, stood up there. When he had finished the worship of Mahādeva he urinated. As many people as were with the Rajah began then to say, 'He has become demented, seeing that he has urinated upon the worshipped god.' One Pundit from amongst them spoke out, 'Your majesty! wherefore have you done this?' Then the Rajah replied, 'I am by caste a Brahmin, am I to worship God, or the clay?' Then the Brahmins said, 'Rajah! we see nothing good, because you have lost your senses; when the day of a man's death approaches, then his senses are annihilated." The Rajah replied, 'You are insane; whatever the Deity has written, that very thing will be accomplished, no one can efface it.'

"All the Pundits then began to say among themselves, 'How this Rajah has damaged his own interests!'

"Then Sankh devised this stratagem to kill Bikram. He drew seven incantatory lines with charcoal, and spread chaff over them so that they might not be perceived. The quality of these lines was this, that whosoever should tread on them would go mad. Then, having sent for a cucumber he cast a spell upon it, and, after muttering an incantation, breathed upon the knife he still held in his hand.

"The virtue of that cucumber and knife, was this, that whosoever cut the cucumber with that knife that person should have his own head cut off.

"He said to the Pundits, 'Let him be called, so that if he should tread these lines he will go mad, and being so, he will take this cucumber in his hand, and having cut it, his head also will then be severed (from his body).' All the Cshatriyas who were with the king fell into deep thoughtfulness, upon finding that the Rajah practised fraud. 'This is not the virtue of Cshatriyas.'

"The Rajah invited Bikramajīt, and said, 'Let us sit together in

one place and eat cucumber.' That Rajah was a Jogi (a religious mendicant) being versed in all the sciences. Avoiding these lines he advanced towards the throne, stood beside it, and taking from his (Sankh's) hands the cucumber and the knife, held this in his right hand, and that in his left, and the Rajah Sankh being quite off his guard, he adroitly stabbed him with the knife and finished him.

"Rattan Manjari made the following reflection: 'Rajah Bhoj! Listen to these words, If God be inclined to mercy, then will he change a straw into a mountain; and if to wrath, then will he reduce the mountain to a straw. Whatsoever is written in the book, the same never turns out false. At the moment of conception in his mother's womb, a man brings with him four things, viz., gain, loss, pain, and pleasure. He may wander through three worlds, *i.e.*, earth, water, and air, or the fourteen abodes of Brahma and of the other deities, but whatever is written in fate, nothing shall efface.'

"Having thus killed his brother he was delighted, and marked his forehead with his blood; and having arisen, seated himself upon the throne, and caused the Chanwar, or fly-flapper (an insignia of royalty), to be shaken behind him.

"The assassinated Rajah's queen then performed suttee. Bikram began to administer the kingdom, and in accordance with the rules of the Rajinit,* began to dispense justice. As many Rajahs as were in his dominion, hearing of this, became pleased, and came to pay their homage, presenting themselves twice at his court. In this manner the Rajah began to rule.

"After some days the Rajah proceeded upon a hunting excursion. He took with him whatever dogs, hawks, falcons and other hunting animals there were, and as many excellent sharp-shooters and archers as could be got, he caused to accompany him. They arrived at a

* Name of a Hindu work on the Science of Government.

jungle; and the Rajah after spurring his horse in pursuit of a stag, advanced further. No one could keep up with him, and he arrived in a vast jungle. There he began to reflect: 'Whither has chance brought me? I have forgotten my way and lost sight of my attendants.' In the meantime he beheld a lofty tree and climbed to its summit, whence he began to look around, but he could only see wood and forest; except that in one direction a city met his view, upon seeing which, the Rajah's mind became somewhat reassured.

"He saw that the city was very populous; kites were hovering all around, and the pinnacles of the houses were shining brightly in the sun's full lustre.

"In his own mind the Rajah began to say, 'I will to-morrow seize upon this new city which I have seen.'

"Lutbarn, the Dīwān of the Rajah of that city, whose custom it was to assume the disguise of a crow, was at the time flying in that direction, and hearing this speech from the lips of the Rajah, he was excessively indignant, and let fall his dung into the mouth of the Rajah, who was greatly enraged thereat. In the interim some of the Rajah's attendants joined him, and in their company he reached his own city. He then ordered his Dīwān to catch as many crows as there were in the world.

"On hearing this command the bird catchers went in four directions, and, having caught the crows, shut them up in cages. The Rajah having gone to the crows said to them, 'Oh you sinners! which is that crow that let fall his dung into my mouth? If you will tell the truth I shall set you at liberty, but otherwise I will put you all to death.' Hearing this, they all said, 'Your majesty! there is none of our kind that has escaped, and none of us have perpetrated that deed.' At this the Rajah became still more angry and said, 'With the exception of yourselves, whch is that crow that has done this deed?' Then they

replied, 'Your majesty, if you ask for the truth, then we shall tell it you. There is a king by name Bahu Bul, who rules from the rising of the sun to the setting thereof. His Dīwān is Lutbarn, who is very intelligent and learned, and has assumed the disguise of a crow. He may have done this deed, because, in the shape of a crow, he alone has escaped.' Then the Rajah asked, 'How can he be made to appear here? Think and point out a remedy to me; let some one from amongst you go as envoy, and bring him hither. Send, from amongst you, two crows to bring him.' Two from amongst the crows then proceeded on their mission. Lutbarn gave them a welcome reception, and inquired, 'Why have you come hither?' Then they replied 'Your majesty! unless you accompany us back we shall, doubtless, be put to death; but if you come to Rajah Bikramijīt, then all our lives will be saved.' Lutbarn said, 'Bravo! how fortunate that you have come to me for the accomplishment of your object! Whatever I can do for you, I will not be deficient therein.' Having said this, he went to his own Rajah, and by his command accompanied these two crows.

"When all the crows saw the Dīwān, then they began to tell the Rajah, whose name we have given, 'This is he.' The Rajah, showing him respect, caused him to be seated upon half the gaddi. Then Lutbarn enquired after his health and welfare, and having blessed him, said, 'For what reason have you sent for me, and why have you imprisoned them all?' When Lutbarn put this question, the Rajah began to say, 'One day I went out by chance, when, on a hunting excursion in the jungle, I missed my road, and having climbed up a tree, I was looking around in every direction, when a crow let fall his dung upon me. For this reason I have imprisoned all the crows, and so long as none among them shall speak the truth, I will not release a single one; nay more, I will kill the whole of them outright.'

Then Lutbarn said, 'Maharaj! The deed was mine. When I saw you proud then I became angry, and at that moment, my prudence departed.' Hearing this, the Rajah laughed, and angrily said, 'Why should I not be proud? I am a Rajah, generous, soldier-like; tell me of what quality I am destitute.' Then said Lutbarn, 'The city of which you took a full view, I will describe to you. The Rajah Bahu Bul is the ancient Rajah of that place. Gandharb Sain, your father, was his Dīwān. The Rajah became somewhat distrustful of him and dismissed him; then he came to the city of Ambawatī, and became Rajah of that place. You are his son, Bikram: who in the universe does not know you? but the Rajah Bahu does not confer upon you the insignia of royal inauguration, and until that period arrive, you cannot rule independently. Should he obtain any intelligence he will instantly attack you. Whatsoever advice I give you, act up to it, and contrive to go to that Rajah. Gain his confidence, and obtain proofs of his recognition of your Rajahship, in order to enable you to rule independently.'

"Rajah Bikram, being very prudent, approved of this, and hearing such very harsh words from Lutbarn, took no heed of what he said. Again Lutbarn said, 'If you intend going you had better accompany me: and, therefore, require the Pundits to fix an auspicious moment, and prepare to set off.' The next morning the Rajah proceeded in company with Lutbarn, and arrived in the city of Rajah Bahu Bul. Then that Dīwān said to the Rajah, 'Sit you here while I announce to my Rajah the news of your arrival.'

"Having said this he went inside the palace of his Rajah, made him his obeisance, and, acquainting him with the full particulars of the Rajah, including his own case, he said, 'Bikram, the son of the mighty king Gandharb Sain, has come to pay his respects to you.' Hearing this the Rajah sent for him forthwith. Then that Dīwān

conducted the Rajah to the presence of his own Rajah, who gave him a cordial reception, causing him to sit upon one half of his gaddi, and inquiring after his health and welfare. He afterwards assigned a place for his residence, and the Rajah having risen, repaired thither and began to take up his abode. When five or ten days had elapsed, Rajah Bikram said to the Dīwān, 'If you obtain for me permission, I will return to my own place.' Then the Minister said, 'The disposition of our Rajah is this, that whosoever comes to visit him, he does not allow him to depart at his own option. Apply for leave, and whatever wish you may have in your mind, mention it to him, without reserve.' Then the Rajah replied, 'I do not want anything. If any one requires a boon let him ask it of me.' Then the Dīwān said, 'Rajah! attend to what I say: in the house of this Rajah is a throne; that throne formerly was given by Maha Deva to the Rajah Indra, and that Rajah gave it to him. That throne possesses this virtue, that whosoever ascends it will rule independently over seven islands and nine regions of the land. In that throne numerous gems are set, and there are thirty-two statues endued with the water of immortality, and which were cast in a mould. At the time of taking leave ask the Rajah to give you that throne, so that, seated thereon, you may reign with delight.'

"This advice was given by the Dīwān at night. In the morning the Dīwān went to the Darbar of the Rajah and gave this news. 'Your Majesty! Bikram is about to take his leave, and is waiting without.' Immediately on hearing this the Rajah came to the door, and Bikram seeing him, bowed his head. The Rajah said to Bikram, 'Ask for whatever you wish, and I will give it you with pleasure.' Bikram said, 'Maharaj! if you would condescend so far, then give me that very throne given to you by Indra.'

"The Rajah hearing this said, 'Well, I give you the throne, but

this is the Minister's act; you were not aware of this.' Saying this he sent for the throne, and having given him the 'pun and tilk,'* made him sit thereon, and said, 'Now you have become invincible, do not be uneasy in your mind on any account. Gandharb Sain was a great friend of mine, and you will become very renowned in his family, (that of Ghandarb Sain).' In this manner, having blessed the Rajah Bikram, he dismissed him.

"The Rajah then returned home, and in his mind was much pleased. Fear sprang up in the minds of as many enemies as he had. The people of the Rajah's country made great rejoicing. Rajahs of divers islands waited upon him to pay their homage. From any Rajah who showed arrogance, he would wrest his dominion, and introduce his own rule there. He established his glorious kingdom from the rising to the setting sun. All the ryots in his kingdom lived comfortably. The Cshatriyas were afraid of him; and whoever travelled from country to country, there would he hear the fame of his justice. Nowhere throughout his well populated country could he cast his eye upon any afflicted people. Fines and imprisonment were unknown in all his dominions; nay more, from house to house the sound of reciting Vedas and Puranas was to be heard. All his subjects having performed their ablutions, occupied themselves in prayers to God. All, holding princely pleasure parties, passed their lives happily. The Rajah ruled, and the subjects lived happily. In the meantime, one day the Rajah Bikram held a court, and having summoned all the Pundits, said to them, 'I am desirous to establish an era, so I ask you if I am worthy of this? Consult your Shastras and inform me.' Then all the Pundits having consulted said, 'Maharaj! Your prosperity has shed a lustre over three worlds, whatsoever you please, that you can do; you have no enemy.' Hearing

* See Note 23, page 19.

this the Rajah said to the Pundits, 'Now point out to me by what method I can establish the era; tell me in accordance with the rules of the Shastras.' Then the Pundits said, 'In the first place, put on the invincible garland, and after that invite Brahmins, landed proprietors, and Rajahs from all countries, and your own relatives; assign one lakh and a quarter of marriage gifts for as many virgins; make a grant of one lakh and a quarter of cows to Brahmins; and to as many Brahmins as there are in your dominions give charitable grants. Do not levy one year's revenue upon the landholders, and allow a stipend to any hungry pauper who appears during the year.' The Rajah performed all this and various charities and alms, and what he bestowed in addition, who can relate? For one whole year, the Rajah, seated in his house, continued to hear the reciting of the Puranas. He established the era in such a way that all the people of the world applauded him."

Rattan Manjari caused him to hear these details, and sang the renown of Bikramājīt. She further addressed Rajah Bhoj saying, "If you are equally capable, then ascend this throne." Hearing this the Rajah said, "It is true what you have spoken, I also approve of this."

Having said thus much, the Rajah sat in his court, and having summoned his Dīwān and accountants, he said to them, "You are to adopt measures to establish the era without delay." Hearing these words, Burruch, the family priest, said, "Rajah! Why are you perplexed now? Each statue will speak with you, and having listened to their tales, do what you may have to do."

Hearing this, the Rajah advanced his foot, in order to ascend the throne, when the second statue Chitra-rekha, said: "Rajah, this throne is not befitting you, and no one acts so unjustly as you are now about to do. Upon this throne he alone can sit, who is a Rajah like Bikram."

Then the Rajah asked, "What were the qualities of Bikram, let me hear?" To this the statue replied: "One day the Rajah Bikram went to Kailās, and there he met with a devotee, who instructed him in the rules of devotion. Then the Rajah determined in his mind to acquire devotion, and prepared to perform its duties. Accordingly he conferred the royal mark on the forehead of Bhartarī, and caused him to sit upon the regal throne, while he himself, having relinquished royal affairs and wealth, put on the beads, besmeared his body with the ashes,* and having assumed the garb of a religious mendicant, set out for the jungle, and in the northern part of the country, began to practice his acts of devotion. In the jungle belonging to that city a Brahmin was practising the austerities of devotion; he lived by inhaling smoke, and endured the pangs of hunger and thirst.

"Seeing the austere devotion of the Brahmin, the gods were pleased, and offered him a reward, which he refused; then the divine inspiration declared, 'We send you the fruit of immortality, accept it.' A god in human shape having come and presented him with the fruit, said —'If you eat this, you will be immortal.' Having taken the fruit, he forthwith joyfully proceeded to his home, and placed it in the hand of his wife and said, 'The gods have this day given me the fruit of immortality, saying, "Whosoever shall eat this, will be immortal."' When the Brahmin's wife heard this, she, becoming perplexed, began to weep, and said, 'How shall we be able to suffer these pains and sins, and for what indefinite period shall we have to live by begging! Our skin and our flesh will shrivel up upon our bones. Death is preferable to such an existence, for he who dies is not subject to such affliction. Whosoever shall eat this fruit will be subject to pains for ever. Therefore it is better that we present this fruit to the Rajah, and receive wealth in exchange for it.'

* See Note 25.

"Having heard these words, the Brahmin reflected in his mind and said, 'It is true. Who is to endure all this trouble in this world?' Having in this manner discussed the matter between themselves, the Brahmin went to the Rajah, and when he arrived at the gate, he said to the door-keeper, 'Inform the Rajah that a Brahmin has brought a fruit for him.' The door-keeper represented to the Rajah, 'Your majesty! a Brahmin has come with a fruit for you, he is standing at the door; what may be your command?' The Rajah thereupon ordered, 'Bring him in hither,' and the official immediately introduced him. The Brahmin upon entering went up to the Rajah, and having given him his blessing in these words, 'May you reap the future reward,' placed the fruit in his hand, and the Rajah, accepting it, said, 'Explain all the circumstances connected with this fruit.' Then the Brahmin began to relate, 'Oh great king! for the devotional acts which I had performed, the gods rewarded me with the fruit of immortality; but what shall I benefit by becoming immortal? Do you eat this fruit, and become immortal, because hundreds of thousands of lives are supported by you.' Hearing this the Rajah laughed, and gave him one lakh of rupees, and after making over to him a village as a charitable grant, allowed him to take leave.

"The Rajah began to reflect, 'I am a man, I shall not become weak, I must give this fruit to the Queen; she is the staff of my life. Should she live, then shall I enjoy comfort.' Having thus resolved, the Rajah came into the female apartments, and having shewn the fruit to the Queen, her majesty, smiling, began to ask, 'Oh, great king! what thing is this, which you have brought so carefully? Tell me the circumstances connected with this.' Then the Rajah said, 'Hear, my beautiful one, if you eat this fruit you will remain beautiful for ever; day by day your charms will increase, and you will become immortal.' Heating these things, the Queen took the

fruit from the hand of the Rajah, saying, 'Oh, great king! I shall eat this.' The Rajah, having given her the fruit, left the apartment. The Queen then sent for a certain Kotwāl, who was her paramour, and gave him the fruit, saying, 'The Rajah has given me this fruit, and said, "Whosoever shall eat this, will become immortal." You are my beloved, eat it and become immortal; then I shall be extremely delighted.' Hearing this, the Kotwāl gladly accepted the fruit from her hands, and went to his house. A certain courtezan was the mistress of the Kotwāl, and he, giving her the fruit, said, 'I have brought this fruit of immortality for you, eat it.' Hearing this she accepted it and dismissed the Kotwāl. Afterwards she reflected in her mind, 'In the first place I am a courtezan, and should I become immortal, how many more sins shall I not entail upon myself! It is better that I should present this fruit to the Rajah. If the king should live, then would he remember me. I shall receive some future reward, besides which, my sins will be remitted.' Thus reflecting, she went to the royal court and placed the fruit in the hands of the Rajah, who was thunder-struck on seeing it. Then he began to remember that he had given the fruit to the Queen, and he, with a smile, asked the courtezan 'Who gave you this fruit?' Now, although she knew all about it, she only told the Rajah that the Kotwāl had given her the fruit, on hearing which he suspected that the Queen had done an evil deed. Having bestowed some rupees upon the courtezan, he allowed her to depart. He was himself aghast. Reflecting in his own mind, he said, 'I bestowed my affections upon the Queen, but she has given her heart to the Kotwāl. I have not found an affectionate consort. Accursed be my existence and my reasoning power, if I reign again! Accursed be the Queen, the Kotwāl, the harlot, and Cupid, who by his seductions, infatuates the world.' After this he went to the apartments of his wives. In his imagination he began to reflect, 'This world

is transitory; the body, the intellect, wealth, nay, life itself, are but illusions, and all these will cease to exist. As soon as man is born, the angel of death begins to devour him, and when he pays the debt of nature, he takes nought away with him. He wastes his life in vanity, imagining that everything belongs to him. Prosperity gains friends, but adversity no one shares with you. This world is an ocean, wealth is its water, covetousness its fish, no huntsman has ever been found who could kill and eat it up.' Thus soliloquizing, he went to the Ranī and asked her what she had done with the fruit? She replied, that she had eaten it. The Rajah then showed her the fruit, and she, on beholding it, turned yellow. After this, the Rajah having left the apartment, washed the fruit and ate it. After this he meditated awhile, and then prepared to go to the jungle. Abandoning at once his government, his throne, his wealth, and his love for the Ranī, he started off, without consulting anybody, and without an attendant, so utterly regardless was he of others. From country to country, from city to city, it was rumoured that the Rajah Bhartarī, having resigned his government, had become a devotee. Flying, flying, the news of his having thus withdrawn himself, after abandoning his country, reached the court of Rajah Indra. There was a great confusion in his government. Then all the gods came to the resolution of sending a demon to guard the city of Bhartarī, so that no one might be able to oppress the ryots. Thereupon they summoned a demon, sent him thither, and instructed him to keep watch over the city. While he was thus on guard, the period of Rajah Bikram's devotional acts was completed. He was considering in his mind thus, 'I have entrusted the government to my younger brother, let me go and see how he governs;' and having so determined, he set forth, and at night reached his city. The demon saw him coming, and challenged him, thus, 'Who art thou? who at this hour art entering into

the city, disclose thy name or else I will put thee to death.' Then he replied, 'I am Rajah Bikram, who art thou that stoppest me?' The demon answered, 'The gods have ordered me to watch over the city of Bhartarī.' The Rajah asked what had become of Bhartarī, and he replied, some one bewitched Bhartarī, and carried him away from this place. Hearing this, the Rajah laughed, and said to him, 'he is my younger brother.' Again the demon said, 'I do not know who you are, but if you be Bikram, the Rajah of this place, then fight with me; and having slain me, enter, but without a combat, I will not allow you to go into the city.' Hearing this the Rajah angrily said, 'What! would'st thou frighten me? if thou desire to fight, put thyself on guard.' In this manner both having thus parleyed, began to fight. The Rajah having brought the demon to the ground, mounted upon his breast. Then the demon said, 'Rajah! ask me for a boon and I will give thee that of thy life.' Hearing him say this, the Rajah said, with a laugh, 'I have brought thee to the ground, and if I so wished, I could put thee to death, what grant of life could'st thou give?' Then he said, 'Rajah! do you set me at liberty, and I will tell you the full particulars of this. The fame of your kingdom extends throughout the world. All Rajahs stand in awe of you: whatever I tell you, listen to it attentively. In your city there is an oilman, and also a potter, they are conspiring to assassinate you; from amongst you three, he who shall kill the other two, will rule independently. The oilman is ruling the infernal regions. The potter, having become a devotee, is worshipping in the jungle, and contemplates in his mind to kill the Rajah, and to cast him, together with you, O Rajah, into the boiling caldron, as a sacrifice to the goddess, after which he is to rule, free from any anxiety. The oilman says, "Having put to death the Rajah and the devotee, I am to become the Lord of the Universe." You were

not aware of this. I have put you upon your guard concerning these circumstances, therefore, protect yourself from them. Listen to what I further tell you. The devotee, having killed the oilman, has placed him under his subjection. The oilman lives upon a siras tree. Now, that devotee will call upon you to give you an invitation, he will take you by treacherous means. You must accept his invitation and go there; and when he tells you to make prostration, then you must say, "I know not how to perform prostration; the whole world prostrates itself before me. If you are a spiritual preceptor, and I your disciple, instruct me how to make a prostration, and then I shall be able to perform one." Then, when he stoops his head, strike him with the sword, so as to sever his head from his body. After that, having taken down the oilman from the tree, throw both him and the potter into the caldron of oil which is boiling before the goddess. Tie a knot in order to remember this my advice, and on no account, forget it.'

"Having said this, the demon departed, and the king came to his seraglio. In the morning the news was spread all over the city that king Bikramajit had returned. The divan, the accountant, and all the officials presented Nazranahs.* Throughout the city there were rejoicings from house to house, and festive entertainments with the beating of tom-toms. In the meantime, while this was going on, a devotee came and saluted the Rajah after the manner of devotees, and presented him with a fruit, which he accepted with a smile. The

* نذر Nazr. This is generally offered by an inferior to his superior in the shape of gold and silver coins placed upon a white handkerchief. The superior may take up the money, or simply make a polite bow, and having placed the palm of his right hand upon the coin, as a token that he accepts it, smilingly withdraw. Military men present a bayonet, sword, dagger, etc, to signify it is at his service, which the superior is to treat as above described. The want of this explanation has greatly puzzled many pupils and friends of mine on their first receiving, in their official capacity, the Nazrana, and exposed them to the ridicule of those who presented them. Many of them, upon its being explained to them on the occasion, by their experienced friends, remarked that it was a most romantic idea.

devotee then said, 'Rajah! the ceremony of Jug-juh (यज्ञ) is going on, I invite you for one day.' Then the Rajah replied, 'I will come; do not be uneasy in your mind, I shall be with you at evening twilight.' The devotee immediately on hearing this stated where his hut was, and returned to it. When evening approached, the Rajah made ready, arming himself with sword and shield, and went off alone, telling no one whither he was going. He soon reached the hut of the devotee, who saluted him, and said, 'Go and make a prostration before the goddess, so that she may be pleased with thee.' The Rajah said, 'My lord, I know not how to prostrate myself; if you show me, I shall know how to perform it.' The devotee then began to show him, and as soon as he stooped his head, the Rajah, recalling the demon's advice, struck him such a blow with the sword that his head was severed from his body. He did not hesitate to kill him, and having taken down the oilman from the tree, threw both him and the devotee into the boiling caldron. Then the goddess said, 'Bravo, Bikram, I commend thy courage! I am pleased with thee; ask a boon of me. Happy are thy parents in whose family thine Avatar took place.'

"When the goddess finished saying this, then the heroes presented themselves, and began to say to the Rajah, 'We Agyah and Koelah (two heroes so named), present ourselves for your service. Whatever desire you may have, tell us, we will forthwith accomplish it. We possess the power of going everywhere,—in the water, on the land, and in the heavens. Having assumed the appearance of wind, whithersoever you tell us, thither will we convey you. As Hanuman quickly reached Ceylon, in the same manner, we also can go.' Hearing this, and being pleased, the Rajah said, 'I have no occasion for your services. If you give me a promise, then I will ask the goddess to send you to me; but, oh heroes! if you are capable of fulfilling your promise, then give me your word as a pledge.' Those heroes

said, 'That is all right.' Then the Rajah having bound them to their promise, accepted their service, and said, 'Whatsoever place I name to you you must come to me there.' Then the heroes said, 'Rajah! to whatever place you summon us, there will we appear in the shape of wind;' having said this, the Rajah went home.

These words the Chitra-Rekha image told the Rajah, "Rajah! these were the qualities of Bikram, you are not fit for this. Then those heroes became subject to the Rajah, and afterwards performed many exploits; whenever Bikram fell into a difficult position, they both presented themselves. Whosoever performs such deeds as the Rajah, he becomes proficient. Rajah! do not pride yourself upon your strength. Tens of millions like yourself are lying on the face of the earth."

While the statue spoke thus, the hour for the Rajah's ascending the throne, slipped away. On the second day the Rajah again prepared to ascend the throne, but as he was about to place his foot thereon, Ratiwama, the third statue, said: "It is not your business to sit upon this throne. First hear from me a new tale. One day the Rajah Bikramajit was sitting retired in a palace on the bank of the river, while music was being played and every kind of amusement that could gratify the senses was going on, a handmaid handsomer than the rest, being seated near the king, whose heart was involuntarily taken captive by her. At this time a traveller, accompanied by a woman who had an infant in her lap, and had left home in anger, having come to the bank of the river near the palace, leaped into the stream. The man, who held the hand of the woman with one of his, and supported the child with the other, was on the point of drowning, when he called out, 'Is there no humane person who will save the lives of these three creatures? Alas! thus does he who is not able to suppress his anger, he perishes before his time, and having come to the point of death, he repents.' Immediately on hearing this, the

Rajah asked, 'What afflicted one is uttering this?' Then the messengers brought the news, saying, 'Your majesty! a man with a woman and an infant are being drowned, and the man is shrieking, "Is there no humane person who will save us three, who are on the point of being drowned?"' While the messenger was telling this, the man cried out again, 'We three living ones are about to be drowned, will not one of God's creatures carry us safe ashore.'

"Hearing this, the Rajah rushed from the place, and having come to the bank, leaped into the river, and being in, he with one hand seized the woman, and with the other laid hold of the child. The man himself clung to the Rajah, who became alarmed, being himself on the point of drowning; but he remembered his God whom he thus addressed, 'Oh Lord, I came for the sake of virtue, and I am about to forfeit my life! in performing a virtuous action, evil is my lot.' The Rajah then began to put out his strength, but it was of no avail: then he remembered Agyah and Koelah, the two demons, and immediately on his summoning them, they presented themselves, and, having lifted up the four persons, deposited them on the shore.

"Then the stranger fell down at the feet of the Rajah and said, 'Because that, O Maharaj! you have bestowed upon us three the gift of life, you are our god, for we have obtained the gift of life from you.' The Rajah then took them by the hand, brought them to his palace of pleasure, and, causing them to be seated, he said, 'Whatever you need, ask it of me.' Then the man said, 'Maharaj! if you command us, we will return home, and as long as we live, we shall continue to pray for you, since you have conferred upon us such a great boon.' Then the Rajah gave them a lakh of rupees and sent them to their home."

Having spoken this much, the image again said, "Rajah! if you are competent to perform such a deed, then do you ascend this throne, but if you will ascend it without such qualification, all the people will

deride you." But that auspicious moment of the Rajah also slipped away. The second day, the Rajah again reflecting, came to sit upon the throne.

Chandar-Kala, the fourth image, then spoke: "Listen, Rajah! why are you sad in your mind? Be seated near me, and listen to the tale which I am about to relate. One day a Pundit from a certain place came to Rajah Bikramajīt, and said, 'Whosoever shall lay the foundations of a palace in accordance with my plan, will enjoy pleasure and obtain fame.' Then the Rajah said, 'Well, explain your plan.'

"The Brahmin then began to say, 'When the "Tula-lagun" (the sign Libra) rises above the horizon, whosoever shall erect a mansion, continuing the work while the sun remains in this sign, and ending it when the sun quits that sign, will obtain an inexhaustible treasure, and the goddess of wealth will never quit his abode.' Hearing this the Rajah, being pleased in his mind, summoned the Dīwān, and gave him permission to build the palace, saying, 'Choose a good site for it, and erect a palace.' In the meantime the sun entered the sign Libra. The foundations for the palace were then laid, and the rumour passed from country to country, that the Rajah was causing a palace to be built while the sun was in Libra. All the workmen who were engaged in the building, prayed for the sun to enter Libra, and when it did, they worked with pleasure and delight. Gold, silver, iron, and wood were introduced in various parts of the work, and all were wrought in the newest style. In this manner the palace was erected on the bank of the river. It had four grand entrances, and was seven stories high. In various places the richest gems were inserted, and on the door there were two large emeralds, to serve as a charm against the evil eye falling upon it. This palace was in a few years so highly finished that no human eye ever beheld its equal, and no human ear had ever heard of one that rivalled it.

"The Dīwān, upon leaving, said to the Rajah, 'Your majesty! the

palace is now finished, and your majesty should go and look at it; for no one has seen it without being delighted with it.' The Rajah then set out to proceed to the new palace, accompanied by a Brahmin.

"When the Rajah had inspected the palace, the Brahmin, looking at it, began to say, with a smile, 'Oh Rajah! were it my lot to obtain such a house, then I would engage nach-girls for dancing.' Hearing this, the Rajah, without further thought, having taken the Ganges water and the tulsi leaf (sacred plant), bestowed the mansion on the Brahmin, who was as delighted with the gift as a Greek partridge is with the appearance of the moon.*

"The Brahmini mmediately brought his family to the palace and made it his abode. During the night he was comfortably sleeping on his couch, when the goddess of wealth appeared and began to say, 'My child! if you command, then will I lie down, and I shall fill the place inside and out, with riches.' Fear prevented the Brahmin from replying. At midnight the goddess came again, and said, 'Oh foolish Brahmin! command me!' The Brahmin passed the night in anxiety, and at daybreak he went to the Rajah, dejected and alarmed by the occurrence of the night. His complexion had turned yellow, and he had shrivelled up, through fear. The Rajah, seeing him in such a plight, began to laugh, and said, 'Oh Brahmin! I do not see you so cheerful as you were, which is astonishing.' Then the Brahmin said, 'Listen, my lord, to my troubles. You are the donor, the bestower of comfort to the peasantry. You are the era-making sovereign. Such as Rajahs Karan and Indra were in their time, so you are in your's. I am about to describe in detail the palace you have bestowed upon me. I know not whether it is a goblin or a cacodemon that would not allow me to sleep all night; but either through your

* The Chakor, red-legged or Greek partridge, is said to be in love with the moon, and when it sees the full moon it dances and eats fire.

prosperity, or for the sake of my children, I have escaped with life. I prefer to live as a mendicant, rather than in that palace.' Hearing this, the Rajah summoned the minister, and said to him, "Calculate the cost of the building, and give the amount to the Brahmin." Obeying the command of the Rajah, the Dīwān calculated the expense, and caused the bags of rupees to be laden and sent with the Brahmin, who went home, on that day. Having fixed the auspicious moment, the Rajah went to the palace and remained there. Being seated in contemplation, the goddess of wealth, placing her hands palm to palm, stood before him and said, 'O Rajah Bikram! I commend thy virtue.' Having said this, the goddess vanished, and the Rajah laid himself down to take repose. When the fourth part of the night was remaining, the goddess appeared again and said, 'Rajah! where am I to fall.' The Rajah replied, 'If thou art desirous of falling, then keep away from my couch, and then fall wherever thou wishest.' At that time a thick shower of gold rained throughout the city. At daybreak, the Rajah rose, and seeing it (the shower of gold), he began to say, 'Our subjects were in great difficulty, but now for some days they will pass their time free from any anxiety.' In the meantime the Dīwān came and reported, 'Maharaj! in all the city gold has rained; now we shall execute whatsoever order you will issue.' Then the Rajah said, 'Cause a tomtom to be beaten throughout the city, and within whosoever's boundary the riches are fallen, that person is to take possession of the same and no one is to prevent him.' On receiving this order of the Rajah all the ryots kept the wealth in their own houses."

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I here stop the Translation, as I think that what I have already given is sufficient to enable the Student to go on with the book without further assistance.

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